THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5897 **Saturday, July 16, 1955** Price Threepence

LIKE A MIGHTY ARMY?

YEAR by year the forces making for a "united Christendom" grow bolder in their pronouncements. Co-operation between the churches, we are told, has reached levels previously unknown. The Congress of the World Council of Churches last year was hailed as an outstanding success, despite the very obvious cracks in the facade of unity which it tried to present to the world. On a more local scale, we are becoming accustomed to the self-congratulatory speeches of church representatives who speak of the growing accord of spirit as though this were some remarkable achievement for those who profess to follow Jesus Christ.

Undoubtedly, much of the bitterness which formerly disgraced relationships between Christian denominations in this country has vanished. But one may be pardoned for asking just how far this new-found unity really goes. In a world racked and tormented by intolerance and bigotry every movement towards mutual toleration between divergent groups is to be welcomed—but it is still, to say the least, very far from clear that in such matters Christians are prepared to give any constructive lead.

In Great Britain we have the strange spectacle of two Established Churches, with no inter-communion between them. Even among the English Free Churches, co-operation is limited. It is true that on many new housing estates they have combined to put up churches simply called "Free Church", but in other places strong rivalries continue. The Free Churches of this country still seem far from achieving such a union of Methodists, Presbyterians and Congregationalists as gave rise to the United Church of Canada.

Belief Does Not Unite

On a world scale, the picture is even less promising. Christian feeling is hardening towards all "outsiders". As a sign of the times it may be noted that George Matheson's inclusive hymn, "Gather us in", which appeared in the old Congregational hymnal, has been quietly dropped from the new *Congregational Praise*. In many parts of the world missionaries whose views have mellowed through a more intimate acquaintenance with the native cultures of the areas in which they work have been moved to protest against the new stream of fundamentalist missionaries, mostly from American sects, who not only repudiate anything of value in a non-Christian tradition, but even do their best to attract converts away from the established missions.

In his book, *The First and Last Freedom*, the Indian prophet Krishnamurti declares categorically, "Please do not say that belief brings people together. It does not. That is obvious. No organized religion has ever done that." There is no need to survey the ideological struggle of the world as a whole to illustrate his point. A glance at inter-Christian relationships will suffice. The decade since the second world war has seen Christian churches forcibly closed, and in some cases actually destroyed, not by Communists, but by other Christians. In Greece, these acts have been perpetrated by a church which is actually represented in the World Council of Churches. Elsewhere it is the Roman Catholic Church which is the chief offender. In Colombia, the worst example of all, the line has not been drawn even at murder. Churches have been looted and burned, and schools run by Protestants forced to close in a country which has one of the highest illiteracy rates in the world.

Divergent "Truths"

The most successful example of post-war Christian co-operation can be seen in the Church of South India. That Church has been much in the news recently, and seems likely to arouse more controversy, despite the limited recognition now given it by the Church of England. That a large and influential section of the latter should seek to shut it out from fellowship on what must seem to an outsider petty points of doctrine is another illustration of the forces at work in the religious world to-day. The "ecclesiastical apartheid" of which the Archbishop of Canterbury complains is to be found in every major denomination.

Compared with the bigotry and active persecution to be found among Christian bodies in other parts of the world, the exclusion from religious fellowship of which Unitarians sometimes complain may seem mild indeed. Yet it still forms part of one picture. The stage is set by those who lay all their emphasis upon belief—belief in what is arrogantly claimed by each competing sect as "the truth".

As one looks around at the continuing attempts to achieve unity through conformity in belief, one is moved to ask whether the leopard can ever change his spots. The only feasible basis for a spiritual unity among all men is the acceptance of a common way of life in which toleration of differing beliefs must be upheld as one of the cardinal virtues. But is it not simply wishful thinking to

suppose that organized Christianity as a whole can ever be numbered among the supporters of such a way of life?

The Need For Inclusiveness

With the tide running strongly against liberal tendencies within Christendom, those who cherish a wider vision must perforce seek their chief allies elsewhere. In Christian circles Unitarians are excluded because they are inclusive. In the few places where they are acceptable matters of principle arise which deserve close study. Are they accepted because their point of view is welcomed as a valid contribution to a common pool of thought, or are they allowed for some other reason into a group the very nature of which is a negation of the broadly inclusive spirit for which they stand? In places where the latter is true, those who believe in freedom, reason and tolerance should take heed lest they hide their light under a bushel.

The essential spirit of Jesus Christ is an inclusive spirit. The essential spirit of most of those who profess their allegiance to him is an exclusive spirit. Perhaps this paradox must remain a permanent feature of our religious situation. But it is still the inclusive spirit that giveth life.

(*Contributed by A. Phillip Hewett*)

HUMANISM AND THEISM IN LIBERAL RELIGION—II.

By Jacob Trapp

(*The Rev. Jacob Trapp, an American minister, concludes two articles on this subject*).

I FOUND that humanist worship was incomplete. It was not only that it was too literalistic and impoverishing in its rejections for the spirit that made men dance and sing, that made religion the mother of all the arts, and that makes man forever a myth-maker, a vision-maker, a god-maker, and a dreamer of dreams. No, it was that, but also something deeper than that. Humanists are somehow inhibited from expressing the out-going emotions. The characteristic humanistic worship, you know, is "May I be this, and may I do that," a sort of appeal to the inner self, which has its place in worship, and which is a good break from the false conception of prayer as begging. Auto-suggestion has its good and necessary place. But it isn't enough. It sinks one in subjectivity. As an only method it seems like confining oneself to a room with all the windows shut and the shades drawn. One needs to examine self and suggest to self in worship. But one needs also to forget self, to be taken out of self, in songs and hymns of adoration, in thanksgiving, in leading our thoughts outward to the mystery and the infinity in which we live and move and have our being. Humanists in insisting that man's life is a mere planetary adventure are shoving themselves backward and not forward. They are dogmatically closing a door which the spirit of man throughout the ages has struggled to open. The sunlight of a grander and truer world.

★

And this, I think, is my final objection to stopping with humanism. The acute condition of modern man, as Martin Buber points out, ("Between Man and Man")—a condition which makes him lost in individualism or equally lost in collectivism—"is characterized by the union of cosmic and social homelessness, dread of the universe and dread of life," resulting in a dreadful solitude "such as has probably never before existed to the same extent." "The human person," he said, "feels himself to be a man exposed by nature—as an unwanted child is exposed—and at the same time a person isolated in the midst of the tumultuous human world. The first reaction of the spirit to the awareness of this new and uncanny position is modern individualism, the second is modern collectivism."

"To save himself from the despair with which his solitary state threatens him, man resorts to the expedient of glorifying it." That is, the lost, isolated spiritual, monad. Or he gets lost in the dense reality of modern collectivism, now everywhere on the increase, of which Buber says that it "is the last barrier raised by man against a meeting with himself."

★

A humanism which declares man's quest for God bankrupt or pointless; a humanism which talks too much of scientific and technological conquest and not enough of the spiritual conquest which alone will determine whether material controls are to be blessing or curse, life or death; a humanism which surrenders the dream of God for purely secular utopias, giving up man's immemorial passion to bind the experienced chaos to cosmos, will hardly prepare us for the next great conquest of man's spirit. Men must yet achieve community—a community of reverence and brotherhood, beyond individualism and beyond collectivism. They must achieve, not once for always, but in every generation, with the tremendous impulse of a creature who wrestles with God, a citizenship and an at-home-ness in the universe, beyond tribalism, beyond any form of collective egotism, to the realization of something between person and person and something between man and nature which transcends both.

Should humanists, then, be consigned to a completely secular status, or be pushed out into a separate movement of their own? Emphatically not. The impulse to want to do that is not in and of liberal religion but in and of illiberal religion, which has certain restricted answers and wants to enforce them.

I should feel very much out of place within Unitarianism and very soon on the outside looking in, if the dogmatic and constrictive rationalism of a certain type of humanist thought were a line, so to speak, which all of us were required to follow.

I should feel equally out of place in Unitarianism if any current and specific theism had to be the password to get in, or the conceptual idol to which none of us were ever to offer the challenge of doubt.

Confucius and Gautama Buddha were not theists, in the strict sense of the term. The philosophic background of early Confucianism was not that of a personal God but of a moral law or a moral order of the universe. The philosophic background of early Buddhism, again, was not that of a personal God but of the Absolute of the Upanishads—the inbreather and outbreather of universes, the infinitely infinite infinite, of which nothing can be said with confidence except that it is not that which we are able to say of it.

★

Labels are tricky things. There are many kinds of theisms. Those who accept the designation "humanist" interpret it in various ways, and keep pouring richer meanings into it. Humanists and theists within our fellowship share a common faith in human dignity, in man's capacity for moral freedom and responsibility and for the progressive discovery of truth. This common faith undergirds the thinking of religious liberals.

The genius of liberal religion is not to stand still in our thinking, in our continued wrestling with reality, as dogmatists both of the left and the right continually tempt men to do.

The genius of liberal religion is not to be exclusive but inclusive—and its great dream of one, holy, catholic church, is Channing's dream of the church universal, truly catholic wherever it may be, in that no one can be excommunicated from it save by the death of goodness in his own breast.

If we are to reach out and lead toward universal brotherhood, which can only be a unity inclusive of wide differences and a rich diversity, we must first of all achieve and exemplify such brotherhood in our own ranks. Liberalism, whose vice has been that of splitting up into small sects, must reverse the direction toward the unity, not of uniformity, but of inclusiveness despite difference, recognizing that the religious experience, the religious need, and the unquenchable aspiration of a being in transition, are everywhere the same, although one will take this path and the

other another path, the one will place his emphasis here and the other in a fashion seemingly opposite—yet advancing toward the same goal—just as one man can be heading east and another west, another south and another north, yet all climbing the same mountain and eventually standing face to face at the summit. The key is catholicity of spirit—building toward the only true catholic church this world will ever know, that of unity in diversity.

BORN TO BELIEVE

By G. Randall Jones

Ten years ago, in the bomb-shattered city of Cologne, a British General thought that the task of clearing up the mess was not being tackled with sufficient energy. He suspected that this might be the fault of the German Mayor, and asked: "How old is the Mayor?" He was told that the Mayor was about 70 years old. "Get rid of him; find someone younger —someone with drive and initiative," said the General. His orders were obeyed. The ex-Mayor, driven out of local politics, turned his attention to national politics. Perhaps he would never have gone in for national politics if a British General had not assumed that he was too old for local politics. His name, by the way, is Dr. Adenauer.

Whether a man is "too old for his job" when he has reached his 70th birthday depends on the man. Some are too old at 40, or even at 20. Others retain their resilience of mind to an advanced age, and the case of Dr. Adenauer is one example of this. The story of how a British General dismissed him ten years ago is vouched for by Lord Pakenham, whose autobiography, under the title "Born to Believe", I have read with much pleasure and profit.

About half of Lord Pakenham's Autobiography deals with politics, and the other half with religion. He was a nominal member of the Church of England, and married a Unitarian lady, Elizabeth Harman, whose father was a famous eye surgeon. His experiences during the Second World War made him decide to look seriously into religious questions. He summarises the results thus: "Either you base yourself on the idea of one Church founded by our Lord, with a guarantee of endurance and continuance from His day to ours; and that leads to Rome. Or you can discover the Holy Ghost wherever two or three are gathered together, which validates the Church of England and also many other communions large and small."

Of these two possibilities, Lord Pakenham accepted the first, and joined the Church of Rome. I accept the second. But I am very much interested in the reasons which led Lord Pakenham to Rome.

He sets forth these reasons under six headings, as follows: (1) The Gospels were written in the first century, by those who had known Jesus. (2) He therefore lived, and made the general impression described. (3) The Gospels themselves represent the highest ethical teaching known to us. (4) Jesus must therefore be regarded at the very least as a sublime and wonderful Man. (5) But He claimed to be God, and setting aside in the case of such a Man the only possible alternative of insanity, the claim must be accepted. (6) In that case, so must the rest of His theological teaching and the authority of the Church He established.

Let us look more closely at these six headings. I think that the first four of them are broadly valid, except that I doubt whether the Gospel attributed to St. John was written before the close of the first century. But that is a small point, on which scholars differ, and on which I would place no great stress. It is when we come to the fifth heading that the real difference emerges.

I find nothing in the Gospels to indicate that Jesus claimed to be God *in the sense in which the term "God" is normally used by educated people nowadays.* (The italics are important. I think that Jesus claimed to stand in a special relationship to God. But we strain language to breaking point if we press the claim further than that). "Either God or not a good man" is a complete misrepresentation of the Jesus portrayed in the Gospels. Lord Pakenham's fifth heading falls to the ground for sheer lack of evidence. Therefore his sixth heading (which is rejected by all members of non-Roman communions, anyway) does not arise.

But, in all my reading, I have seldom come across anything with which I agreed more whole-heartedly than I do with the words with which Lord Pakenham concludes his Autobiography. It is often said, or implied, that the most significant thing about human nature is its badness, as suggested in the doctrine of original sin. But Unitarians have usually felt that the most significant thing about human nature is its goodness, as manifested, for example, by the lifeboat men who risk their lives to rescue distressed seamen. This emphasis on human goodness finds full and splendid expression in the concluding words of Lord Pakenham's Autobiography, where he refers to a Roman Catholic priest, Father Leen, who said to him: "Take it from me, and this is based on years of experience, people are always better than they appear".

On that, Lord Pakenham comments: "My years have not been very numerous, but they have been tightly packed. My experience has not been profound, but it has been frequently vivid. For what my testimony is worth I offer it in support of Father Leen. Catholics, Protestants, Jews, Agnostics; Englishmen, Irishmen, citizens of many other countries; high and low, from Ministers of the Crown to inmates of Her Majesty's prisons: in all of them I have seen the divine spark whenever I have been capable of seeing it.... For each of us the will of God exists, if only we can find it."

"People are always better than they appear". Do we believe that? In all men and women we can see the divine spark whenever we are capable of seeing it. Are we capable of seeing it? If so, we have the spirit of eternal youth within us, whatever the age of our bodies may be. The youthful spirit, the resilient mind, the mind that is capable of welcoming new and better ideas—these are the things that matter. These are the qualities that we need in our statesmen and leaders. But, as the case of Dr. Adenauer shows, they have no necessary connection with the age of the body.

COMMENT

Kashmir Again

Speaking a few days ago to Press correspondents at Vienna, Mr. Nehru insisted that he followed the teaching of Ghandi, which was to reject all evil, but not the evil-doer, and to try to make friends with him. Speaking of the failure of the nations to settle their disputes, he said that another and more civilized way of settling differences has to be found. It is Mr. Nehru's misfortune that in the interests of his own Government, methods are being prosecuted in Kashmir that bear all the marks of that disregard of the rule of law that was so terrible a prelude to the Second World War. Nchor himself is a Kashmiri, and in 1946, though a member of the Viceroy's Council, he was arrested in Kashmir while supporting Sheik Abdullah's "Quit Kashmir" campaign against the Maharajah. In the following year, the Maharajah, faced by an attack from Muslim tribesmen, sent his accession to the Government of India, asking for the urgent dispatch of Indian troops. This was accepted by Lord Mountbatten, as Governor-General, on the understanding that as soon as order had been restored it should be confirmed by a referendum.

At the same time Sheik Abdullah, at the request of the Maharajah, formed a government. Since then, however, he has launched an independence movement, for which he has suffered imprisonment. This accession of a largely Muslim state to India has caused great indignation in Pakistan, and has been one of the main causes of strained relations with India. Pakistan, moreover, regards Kashmir as its natural hinterland, united with it economically and as the source of those great rivers on whose waters she depends so much.

This morning's *Times* contains a long report of outrages committed on peaceful citizens by the private army of the National Conference Party, although its correspondent

remarks that as there is no Indian political representative in the State, it is not unlikely that Delhi is poorly informed.

Ian Stephens, in his fascinating book, *Horned Moon*, pictures the anxiety of the ordinary people. "A shop-window would be cautiously closed, a shoulder glanced over, a door drawn to. 'Sir, what will happen to us, please?' they would pathetically ask. 'You big man, Sir, British journalist, I believe. You know all about politics. Surely they will decide soon? It is so many years. Have you heard anything, Sir?'" And still they wait and wonder. Here surely is a case for the application of the Ghandi technique on Mr. Nehru's doorstep, in his own homeland. Competent observers are inclined to assert that the main concern of India is simply a certain amount of "face-saving".

Rome and Canterbury

In reading the report on the first session of the full synod of the Convocation of Canterbury, I found myself wondering what was the real significance of the giving of the sermon in Latin at the service in St. Paul's Cathedral, by which the convocation was ceremonially opened. The Archbishop of Canterbury later commended the sermon, especially its attack on Rome's arrogation to itself alone of the name Catholic; but there can be no doubt that there is much in some Roman practices that commends itself to Anglicans of a fairly wide class. A great Roman ecclesiastical gathering would, of course, be addressed in Latin, since it is "catholic" in a linguistic sense, and Latin is the customary channel of communication between the various provinces of the Church; but I have several times been at Roman Catholic services and heard a sermon in English—otherwise it would have been without meaning for most of those present. I should have thought that that would have been largely true of a congregation of Anglican clergy, for although a large proportion may be able to *read* Latin fluently, the number who can follow a Latin sermon uninterruptedly must be comparatively small. The motive certainly would not have been mere display, and so I am driven to the conclusion that the incident is simply an example of the immense influence exerted by the Roman Church even on those who in many important respects are opposed to her.

The Archbishop referred to the belief of the Roman Catholic Church "in an ecclesiastical *apartheid*, as rigid and menacing as any political iron curtain", which, he asserted, was perhaps the greatest hindrance to the advance of the Kingdom of God among men. For my part I am unable to see any real difference between this attitude of the Roman Church and the equally objectionable exclusiveness of the High Church party when it comes, for example, to the recognition of a church which, like the Church of South India, is broadly episcopal, but contains within it clergy who have not been episcopally ordained. It is equally the result of a wish to usurp the judgment-seat of God, and to dominate the souls of men. Fortunately, however, so far as the convocation as a whole is concerned, this narrow view did not prevail.

The Methodist Conference and Singing

One often gets some excellent instruction through reading accounts of the annual general meetings of other denominations. The Methodist Conference which lately met at Manchester was no exception. The stress laid by Professor Jessop, of Hull University, the new vice-president, was worth noting. The English, he said, had still to learn the elementary lesson that it was not by being moral but by being worshippers that they were religious. His distinction between hearty singing and worship was timely. One so often hears it said that people don't care "two hoots" for the words of a hymn—it is the tune that matters. Professor Jessop agreed that Methodists were right to bring "jollity" into religious life, but, he said, much of their hearty singing was not worship. "It is only hearty—heartiness becomes a habit. Then it is not worship; it is community singing."

IT OCCURRED TO ME

By Muriel Hilton

THOSE of us who enjoyed Frank Swinnerton's essays in John o' London's miss his weekly tonic of wisdom and humour very considerably. I was interested to read a book of his collected essays recently, and one called "The Duty of being Agreeable" seemed to contain the full flavour of this writer. He writes of those people who are disagreeable and rude to those who dare not hit back, those who stalk through life administering snubs, who seem to take a strange delight in vanquishing the defenceless. It is lamentable that people do not realize that there is a duty in being agreeable to others, not because of patronage, or servility, but just because they are people. When he was in America a few years ago he stayed in one of the big Middle-Western cities at an hotel where the proprietors had drawn up a list of instructions for their employees. He does not recollect what the instructions were, but one was to this effect :—

"Be courteous to all. That modest, unassuming creature may be a millionaire."

He comments that within the limits of self-respect and anti-priggishness that notice should read :—

"Be courteous to all. That modest unassuming creature is quite certainly an immortal soul."

The best way to deal with those who snub others is not to retaliate, but Frank Swinnerton advises, to be calm, polite and tolerant with them. As midges cannot endure the scent of lavender water so those disagreeable people cannot endure courtesy and composure. It is our duty to be agreeable for as he says at the end of the essay, "The world has grown so close about us, and we are woven into its texture so finely, that we are nowadays more than ever dependent upon the goodwill of our fellow creatures. Take away that goodwill, that kindness, that love, and we cannot exist. In self-defence alone, if in no other interest, it is our duty to behave agreeably to others. But not only in self-defence. Rather in recognition and repayment and payment of all the goodwill and all the love that enables us to live our short lives at peace with our neighbours. If they were hostile, we should die. They are not hostile. They are extraordinarily humane. An appreciation of that fact—and of course, since we have blood and not milk in our veins, we cannot love everybody—should make us, if not affectionate, at least modest."

★

Recently the B.B.C. cancelled a broadcast on a certain famous murder case by the request of a living relative of the man involved. One of the many reasons why capital punishment is so repellent is the shadow it casts on the innocent family. The B.B.C. complied swiftly with the relative's wishes in this matter, and one is often haunted by the unnecessary anguish inflicted on those near when the waxen image of the unfortunate creature is exhibited in Madame Taussauds. One cannot conjure up anything more dreadful than this. This point was brought up in Audrey Erskine Lindop's book "The Tall Headlines". She brings home in a very forcible manner the penalty suffered by the family of a sensational murder case, the repercussions on each member. The family changes its name and moves away from the vicinity, but the disgrace and horror goes with them. They cannot forget. The daughter sees her hopes of marriage shattered, the mother turns to the occult for consolation. The tragedy affects the youngest brother most deeply and he becomes neurotic wondering if he too may suddenly lose control. Although it is a highly emotional and dramatic theme, the writer approaches it with coolness and honesty. There is nothing sensational about the writing ; in fact it is an impressive book with a sincere approach to the truth which is altogether admirable.

★

Recently I was lent a friend's Common place book which she had called "Think on These Things". In it was this incident. There was once an Eastern King who, whenever critical matters

arose in his council of ministers, always took off his ring and read something that was inscribed inside it. His ministers noted that after this he invariably became calm and poised. None dared ask him what was inscribed there, but all were convinced that he possessed some powerful charm. What else could restore his powerful equanimity ? He never told, but when he died, his Grand Vizier deeming it his duty not to let such a valuable thing go to the grave with him secretly took it from the royal finger. What he read there was simply, " This also will pass ".

NEWS REVIEW

GENERAL ASSEMBLY COUNCIL

A meeting of the Council was held at Bell Street on Friday, July 1. The President reported that he had had a very pleasant visit to the Annual Meetings of the Scottish Unitarian Association at Fortingall and also to the Western Union meeting at Trowbridge. The following day he preached at the 300th Anniversary of the Church.

Congratulations were offered to the Rev. F. Kenworthy on his appointment as Principal of The Unitarian College, Manchester, and best wishes expressed to the Rev. R. V. Holt on his resigning the principalship of Unitarian College and undertaking the ministry at Cullompton. The dates of the Annual Meetings 1956 were fixed for April 17-20. It was reported the Rev. Margaret Barr hopes to leave India early in February, 1956, and later in that year she will undertake a programme of visits similar to the one undertaken during her last stay in this country.

Dr. Tarrant stated that favourable reviews had been received on Mr. Hewett's new book, " An Unfettered Faith ", and that a new series of propagandist leaflets on Unitarianism and a volume of short biographies are planned. It was agreed to invite Rev. W. Waddington to preach the sermon at the Welcome and Recognition Service at Stalybridge on October 29.

In connection with the Essex Hall Appeal it was reported that in promises, covenants and cash, slightly over £20,000 had now been received. The final plans had been deposited with the authorities and it is hoped that they will give their approval shortly. The architect is busily engaged on preparing an elevation.

It was reported that there was a slightly reduced attendance at the Annual Meetings in Liverpool, but the cost of the meetings to the General Assembly would be the lowest for many years due to the generosity of the Liverpool District Unitarians. Liverpool District are proposing to set aside a small sum each year towards the cost of the Annual Meetings when next they are to be held in Liverpool. In this way it is hoped to reduce the period between meetings being held in that city and to obviate the need for large calls upon the churches in the meeting year. The view was expressed that other Districts might care to copy this proposal.

It was reported that arrangements are now well in hand for the 1956 Summer School for Sunday School teachers at Oxford and that further Youth Leadership Courses have been arranged at Bristol, Edinburgh and Great Hucklow.

The Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire

Report of Annual Service and Business and Public Meetings, at Chowbent Chapel on June 15, 1955

Basing his sermon upon the vision of the New Jerusalem found in Revelation 21-19, the preacher at the Provincial Assembly set a very rich tone to the whole day. A good congregation met at 11.15 a.m. in the beautiful old Chapel at Chowbent on June 15 to praise God in psalm, prayer and hymn and to hear a most inspiring sermon preached by the Rev. S. P. Whitehouse. Few, if any, of the congregation of over two hundred remained unmoved when Mr. Whitehouse appealed for the beginnings of reformation, not through authority of church or state but from within. The " magic wand " mentality, which was prevalent to-day, expected the New Jerusalem to appear by act of Parliament or through the work of scientists.

It was obvious that we were leaving out something vital in all our calculations for the future—unless we could get right inside men and women and begin the reformation there then the demoralizing drift into inconsequental slovenlyness in thought, word and deed, would continue. The tragedy of our age was the colossal waste of time and life-energy in useless trivialities. Our particular job was to put an end to this " It doesn't matter much ". " Couldn't care less " attitude.

But it was not enough to preach, teach or exhort. Any reformation of public morals, any progress in social conditions and faith must find expressions and embodyment in living persons. We are all needed in the great fight against indifference, intolerance and triviality. Never, said the preacher, had so much depended upon so few. There were many, however, who though recognizing the need, immediately began to doubt their qualifications for doing this job. We are all needed. We must be brave and we must be patient. The mills of God grind slowly, but exceedingly small. We must stop expecting others to do what is our job —" And I heard the voice of the Lord saying, ' Whom shall I send and who will go for us ? ' Then I said, ' Here I am, send me '."

★

The Annual Business Meeting was held in the Chapel at 2.15 p.m. Councillor W. J. George, J.P., Chairman of the Atherton Urban District Council, welcomed the Assembly with gracious and sincere words which welcome the President, Mr. Leslie Proctor, received on behalf of the Assembly. The Presidential Address was, to say the least, unusual and provocative. Mr. Proctor, speaking upon the adverse effects of industrial strikes upon our national economy, said that at all costs production must be maintained. Each demand made by the large unions for increased wages and improved working conditions should be met in full. By this means the possibility of strikes and the consequent loss in production would be greatly reduced. Economists would say that he was advocating inflation. We had been experiencing inflation ever since the fourteenth century.

" Will the future purpose of the trades unions be to advocate wage reductions as a means of securing a general reduction in prices ?" asked the President. If our belief in the rights of man were sincere then this should be our future policy—Ask and it shall be given you.

Resolutions to donate £25 to the Essex Hall Re-building Fund and £5 5s. annually to the Unitarian College, Manchester, preceded three further resolutions designed to make vital changes to the Constitution of the Assembly.

The Rev. S. P. Whitehouse was elected President for the ensuing year and the Rev. J. H. Smith was elected Preacher for the 1956 Assembly.

★

The Public Meeting at 6 p.m. took the form of an " Any Questions " session based upon an adaptation of the radio parlour game of the same name. Mr. Arthur Gregory, Chairman of the Chowbent Congregation, introduced the Question Master, the Rev. T. W. Roberts, who in turn introduced the Team, which included the Rev. W. H. Hazlehurst, M.A., Mrs. S. A. Fraser, the Rev. R. V. Holt, and Mr. F. Johnson. A wide variety of questions, submitted before the meeting, ranging from methods of church publicity, church membership by subscription, the conflict of denominational financial appeals, the need for a professional ministry—to our reactions to " Billy Graham-ism " and our reactions to the use of the word " ism " provoked some interesting

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : 18s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7334 Editorial : EUS. 2912

contributions. "Not exactly as exciting as one would have hoped," was the general opinion.

★

During the Public Meeting occasion was afforded for the Rev. L. T. Pennington, minister of the First Church, Chicago, U.S.A., who is on exchange of pulpit with the Rev. E. S. Price, minister of Ullet Road Unitarian Church, Liverpool, to introduce himself which he did with characteristic candour and goodwill.

J.G.

London: Kilburn Church: A successful Summer Fair was held at Kilburn on June 18, opened with a most gracious and friendly address by Dr. D. Tarrant. The result exceeded £60, a big advance on the £36 achieved last year. Eight new members have recently joined the Church, some of whom took part in a "Service of Consecration and Welcome." New and old members, including the Junior Church and Youth Club have been working as "Voluntary Decorators", cleaning and painting the kitchen and Committee Room. There is a feeling of new life and hope in our work.

London: Golder's Green: Favoured with a brilliant summer afternoon the All Souls' Unitarian Church Garden Party was an outstanding success. An innovation this year was that the arrangements were in the hands of the men of the Church who, it was admitted, managed things well, but the ladies prepared the teas. On the front lawn of the Church tea tables were set out, and on the back lawn various side shows and events were in progress. The attendance, which included friends from the Unitarian Churches at Hampstead, Highgate, Newington Green and Hackney, was a record one.

The proceeds of the whole day were devoted to the Essex Hall Re-building Fund, which will benefit by a useful sum.

(*Continued on page 248*)

THE NEW ESSEX HALL REBUILDING FUND

Second List of Promises and Subscriptions

		£	s.	d.
Miss Dorothy Monks, London, N.W.11 ..	C	636	7	2
Sir William P. Colfax, Bart., D.L., J.P., Bridport	C	127	5	8
Muriel A. Worsley, Winscombe	C	26	14	11
Mrs. Ethel A. Dawtrey, Worthing	C	63	13	10
M/s. Brenda M. Urquart, Bromley ..		1	1	0
S. P. Barham, Cranbrook		1	0	0
Mrs. M. A. Worsley, Winscombe		2	2	0
Miss E. V. Pearson, London N.W.3 ..		100	0	0
Leytonstone Unitarian Free Church ..		5	0	0
J. J. Goring, Hassocks		2	2	0
M/s. Elsie J. Goring, Hassocks		10	0	0
M. K. Grundy, Manchester		1	0	0
Rev. E. J. Montgomery, Belfast		2	0	0
J. Southworth, Tarleton		2	2	0
Mr. and Mrs. G. H. Frazer, Uxbridge ..		2	0	0
Miss Catherine T. Herford, Kelsall ..		5	5	0
Miss Helen Bartram, London, N.3 ..	C	66	16	9
C. F. Whomwell, London, W.11	C	12	14	7
W. E. Forrest, Farnborough	C	63	13	10
Women's League, Manchester College, Oxford		2	2	0
Rev. H. Bernard Hannah, Northampton ..	C	190	17	11
M/s. Nora Gimson, Hereford		100	0	0
Miss J. E. Forsyth, Birmingham		1	0	0
A. Winona Osborne, London, N.W.3 ..		2	2	0
Miss Florence E. Goodey, Manchester ..		10	0	0
T. H. Hutton, Presteigne		3	3	0
Mrs. W. E. F. Ward, Cheam		10	0	0
Mr. and Mrs. J. Leigh, Worthington, Manchester, 14		10	10	0
Mrs. I. F. Isaacs, Bournemouth	C	101	16	8
Miss Editha Taylor, Menai Bridge ..		5	0	0
Mr. and Mrs. A. Cansbrooke, Ilford ..		2	2	0
Miss Holloway, Cardiff		1	0	0
S. R. Butler, Cardiff		10	10	0
H. Timmis, Bromley			10	0
H. W. Fairey, Huntingdon		10	0	0
Mrs. T. E. Greg, Styal		10	0	0
Miss Ethel Taylor, Levenshulme		10	0	0
Mr. and Mrs. Leonard J. Maguire, Croydon	C	63	12	10
W. J. Shearing, Eltham, S.E.9	C	13	7	2
L. A. Smith, Edgbaston		50	0	0
N. A. Kenyon, Hampton Hill		1	0	0
Dr. F. M. Hamer, London, N.W.11 ..		1	0	0
H. G. Pontifex, London, N.2		1	0	0
Mrs. Ethel S. Hulbert, Ambleside		10	0	0
Rev. Principal and Mrs. R. V. Holt ..		10	0	0
W. J. Shearing, Eltham, S.E.9		1	1	0
Mrs. T. Massey, Lewes		1	0	0
Mary Saunders Harris, Kingsherswell ..		1	0	0
Misses Hall, Bowden		10	0	0
Miss J. Cock, Oxford		5	0	0
Mrs. C. M. Reed, Maidstone		1	0	0
A. Gimson, London, N.W.8		25	0	0
Miss Mary L. Stephens		5	0	0
Flowergate Old Chapel, Whitby		2	0	0
Miss C. Winifred Dyer, Horley		1	1	0
Misses D. and H. Beard, Windermere ..		1	10	0
Miss E. L. Friedeberg, Thames Ditton ..		10	0	0
Muriel E. Warren, Nr. Uckfield		500	0	0
Miss M. F. Mellor, Nr. Paignton		15	0	0
Miss L. N. Mellor, Nr. Paignton		15	0	0
Mrs. M. A. Bodell Smith, Blackpool ..		5	0	0
Miss Eliza Martineau, London, S.W.2 ..		50	0	0
Trustees of the late Miss E. L. Rathbone Charitable Trust		200	0	0
Rev. Herbert Crabtree, St. Annes-on-Sea ..		5	5	0
Miss Constance Funnell, Lewes		5	0	0
Mr. and Mrs. Geoffrey L. Newman, Hale Barnes		1	1	0
Kenneth B. Stoddart, Longshaw, Chipstead	C	1,272	14	4
Mr. and Mrs. Win Minnis, London ..	C	750	0	0
Miss Irene Hooper, London, N.W.8 ..		1	1	0
Mrs. Crook, Bridgnorth		25	0	0
E. H. Webb, Epsom Downs		5	0	0
Halliwell Road Free Church, Bolton ..		5	0	0
Lorna M. Davidson, Swindon	C	38	3	10
Arthur Beecroft		2	2	0
Mrs. B. Woodall		5	0	0
Miss E. W. Birks, Cambridge		5	0	0
Mr. and Mrs. H. G. Twilley, Cambridge ..		4	4	0
John Wolstenholme, Pulborough		10	0	0
Mrs. Montague, Oxford		10	0	0
Miss G. L. Knighton, London		2	2	0
Mrs. E. W. Prescott, London		2	0	0
Miss Caroline Badland, Kidderminster ..		5	0	0
Miss Jane Badland, Kidderminster ..		5	0	0
Miss M. B. Mitchell, London		25	0	0
Miss Grace Mitchell, London		25	0	0
M. Pearson, Sheffield		2	2	0
Dr. Dorothy Tarrant, London	C	254	10	9
Miss J. Hodgetts			5	0
Miss Mildred H. Bartram, L.	C	26	14	11
N. D. Blake, South Petherton	C	14	14	0
Miles Gerrard, Bolton		100	0	0
A. Pilling, Bolton	C	105	0	0
Miss Vera Daniel, Greenford	C	25	9	3
W. H. Hall, East Grinstead		14	0	0
		£5,361	13	5
Previously acknowledged		£12,253	18	9
Total to date		£17,614	12	2

C.—indicates seven-year Covenants and includes income tax at 9s. in the £.

A third list will be published next week.

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 17th, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDOVEY, Unitarian Church, Skeoe Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. D. JONES
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, ——
AINSWYRTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. B. L. HOPKIN
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. PRUCE
BILLINGSHURST, Free Church, High Street, Church Anniversary, 11.15, Rev. JOHN ROWLAND
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, REV. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, REV. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Mr. I. MASON
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Dr. J. CYRIL FLOWER
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W H CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. J. REECE WALKER, 6.30, Rev. W. J. MCELDOWNEY
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, No Service
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, Mr. D. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JAMES NICHOLSON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. L. A. GARRARD
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, (Rose Queen Service), Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, (Anniversary Repeat), Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church) and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Dr. J. J. GORDON
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Mr. R. H. TERRY
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. G. WILKINSON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53, Constitution Road, 11, Rev. A. E. POTTS

EDGBASTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, ——

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. BRUCE FINDLOW
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 6.30, Mr. F. KNOWLES
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. WALTON
HORSHAM, Worthing Road, 6.30, No Service
HUDDERSFIELD, Fitzwilliam Street, 11, Mr. GEOFFREY BROWN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEDEN

ISLE OF WIGHT, Nr. EWEY, Unitarian Christian Ch., 11 and 6.30, Rev W. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICESTER, Vaughan Hill, Gorsen Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TEDDALL
LIVERPOOL, Renshe Free Church, 11, Mrs. P. SHEPHERD
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEES MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. L. T. PENNINGTON (U.S.A.)
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Mr. W. SPOONER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BELLAMYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. J. PRUCE
LONDON, Golders Green, Hoop Lane, 11, Rev. R. E. GOSSARD, 6.30, Dr. PRESTON BRADLEY (U.S.A.)
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. T. E. DALTON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. W. CLYDE DONALD (U.S.A.)
LONDON, Hoxton, Unitarian Christian Church Queen Road, 11, Rev. A. V. PEET
LONDON, Kilburn, Unitarian Christian Church Quex Road, 11, Rev. A. V. PEET
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. R. W. SOMERVELL
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30 Rev. JOHN KELTY
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. JOHN WILSON
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. C. G. KENWAY
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. ARTHUR PEACOCK
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. A. BOWDEN
MANCHESTER, Cross Street Chapel, 10.45, Rev. F. KENWORTHY, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. S. H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. HENRY TITTLE
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rose Queen Festival, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, Sunday School Anniversary, 2.30 and 6.30, Principal F. KENWORTHY
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. C. H. GOULD
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. P. B. GODFREY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Dr. PRESTON BRADLEY (U.S.A.)

PADIHAM, Nazareth Unitarian Church, Knight Hill, 6, Miss C. THOMPSON
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. W. STEPHENSON
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 6.30, Mr. H. RICHARDS
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr H. MATTHEWS
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Bellc Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. S. R. MARTIN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr. W. W. WENBURY
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. J. T. JONES, 6.30, Mr. H. TITTLE

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G KERRIDGE
TODMORDEN, Unitarian Church, No Services
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month).
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. B. IBBSTON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meeting see advertised
STANFORD COMMUNITY CHURCH, Aussie Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CARUTHERS
TORONTO, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 100 Lambton Quay. Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTER

THE LINDSEY PRESS

AN UNFETTERED FAITH

The Religion of a Unitarian

by A. Phillip Hewett, M.A. (Oxon.) S.T.M. (Harvard)

7/6 by post 7/10

"one of the most significant books The Lindsey Press has produced during the whole of this half century."

"a striking piece of work."

"it is beautifully produced: it is beautifully written; it is wholesome, challenging, and compelling."

THE LINDSEY PRESS

15 GORDON SQUARE, LONDON, W.C.1

MORETONHAMPSTEAD, DARTMOOR

BOARD RESIDENCE, BED AND BREAKFAST

Comfortable Beds. Fitted Basins (H. & C.). Own Garden Produce. Garage.

5½ guineas inclusive

CARPENTER, 4 COURTENAY TERRACE

Holiday Accommodation

SEPTEMBER HOLIDAYS AT NORMANHURST, the small friendly Private Hotel in "Britain's Best Climate". 5½/8 gns., fully inclusive. Recommended by Unitarians. Vegetarian if desired. Illustrated brochures. NORMANHURST, Sea-front, ST. LEONARDS-ON-SEA, Sussex.

Pacifist Universalist Service, 3.30, Sunday, July 17, King's Weigh House Church, Binney St., W.1, Nr. Bond St. Stn. Discourse: Rev. G. P. T. Paget King, "The Kingdom of Heaven".

Miscellaneous

Experienced organizer required, also two Trainee-organizers (either sex) for charitable work aiding well-known causes. Mobile. Car an advantage but not essential. Temporary trial holiday work arranged if desired by applicant. Prospects satisfying career. Fuller details gladly sent to those writing age, previous experience, salary required while training, salary after three months. Letters only, Hon. Treasurer, Voluntary and Christian Causes, 15 The Strand, W.C.2.

(*Continued from page 246*)

Hastings: June has been a noteworthy month. On June 5, a special evening service was conducted by the Rev. W. Waddington, which was followed by a social half-hour, thus giving Mr. Waddington the opportunity, as District Minister of the London and South-Eastern Provincial Assembly, to meet some of the members of the Hastings Church. On June 12, a welcome visit was received from the Rev. E. G. Green from Dover, who conducted the services and renew friendship with folk now retired to Hastings.

On June 4 a Lecture-Recital on Dvorak, given by Miss Kate Spencer and her friend, proved to be a most enjoyable evening and gave great delight to over 60 friends present.

On June 25, an exhibition of painting by the Minister, the Rev. Denbigh Hilton and Mr. W. Rutherford was attended by about 150 folk, including friends from Brighton, Ditchling, Dover, Maidstone, Northiam and London.

From these two successful events over £20 has been given to the Local Essex Hall Re-building Fund.

Altrincham: The Sunday School Anniversary services on June 26, were conducted by the Rev. J. Gordon Davies, of Bolton, whose visit was much appreciated. At the morning service, attended by the 5th Altrincham Boy Scout Group and the 4th Altrincham Guides and Brownies, the Junior Choir sang very acceptably, and at the evening service, which was attended also by members of the mother congregation at Hale Barns who closed their own chapel, the children gave four musical items. The afternoon service was entirely in the hands of the Sunday School. The May Queen, Miss Margaret Pinder, conducted the service, and the children presented a demonstration on the theme "Jesus, the Master of Life" which included songs, hymns, readings, by individuals and groups, and a mime for the Primary and Junior children. This service was well attended by parents of the scholars.

Urmston: Sunday School Anniversary services were held on June 26. The morning service was conducted by the Minister, the Rev. Elspeth R. Vallance, and was a presentation of the theme "The Light of God", in music and action. In the evening the Rev. Eric Wild, of Warrington, paid a welcome visit.

OBITUARY

Margaret Hesketh

The Gateacre congregation has lost its oldest and a much-loved member in Margaret Hesketh. For over 30 years she taught the youngest children in the Sunday School and she was a faithful worshipper in the Chapel and supporter of the Women's League. At the funeral service, conducted by the Rev. K. Murren, were many who remember with respect and gratitude her devotion to children, to the Chapel and to honoured friends. "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven".

M.P.S.

Rev. J. M. Lloyd Thomas

The news of the death of Lloyd Thomas at the ripe age of 87 will stir half-forgotten but happy memories of the distant days when he was a young minister of ours, endowed with brilliant intellectual gifts and a forceful and attractive personality. He was trained at M.C.O. (1895-98) and after a short ministry at Liscard he was called to succeed W. E. Addis at High Pavement, Nottingham, where he exercised an influential ministry of twelve years. During that period he revealed the distance between himself and the great majority of us in a striking volume entitled *A Free Catholic Church;* when in 1912 he succeeded Joseph Wood at The Old Meeting, Birmingham, he strove to translate his ideals into some semblance of reality, combining semi-Catholic ritual with our traditional theological freedom, and founding a short-lived "Society of Free Catholics". This included Dr. Orchard, formerly a shining light of the New Theology movement, who ultimately went the whole way to Rome. In 1929 Lloyd Thomas compiled and published *A Free Church Book of Common Prayer,* rich in content and beautifully constructed; but its "Free Catholic" character ensured for it a hostile reception from orthodox Nonconformity, and it was far removed from the needs of our unorthodox churches. A warmer welcome was given in 1925 to a very different work—his *Autobiography of Richard Baxter,* a scholarly abridged edition of the *reliquiae Baxterianae,* with introduction and notes.

Lloyd Thomas strenuously opposed the formation of the General Assembly in 1928, and his congregation alone refused thenceforward to be included in our Year Book. A few years later he retired from active ministerial life and made his home in a Cardiganshire village, where he took the lead in enterprises of service to the community. He retained his connection with M.C.O. until 1943, severing it in protest against the appointment of a representative on the Council of the General Assembly. His gifted pen was active to the last, especially in the *Hibbert Journal* whose April number this year contained a notable tribute to the memory of Dr. L. P. Jacks.

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 5s. 6d. minimum. Each additional line, 1s. 6d.

Miscellaneous—Pagold
24 words, 6s. 6d. minimum. Each additional word, 3d.

W. Heaton Rigg Press (Specialities) Limited,
Kingsgate House,
115 Holborn, London, W.C.1
Telephone: CHAncery 8252

As on Application Special Terms for a Suite

Printed by Watmoughs (1928) Ltd., Queens Road, Southend-on-Sea and Published by The Lindsey Press Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jones Hirtenstein, Distributors, Saturday, July 16, 1955